



THE TWO-WORLDS

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**
also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, JANUARY 13, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1783—VOL. XXXV.

FRIDAY, JANUARY 13, 1922

PRICE. TWOPENCE.

Original Poetry.

A Flower.

Frail and fair, with petals snowy white,
And stem of palest green, your centre
Like a sun spreading golden rays; a fairy
Flower whose life sheds beauty all around.

SHALL the seed within us flower-like
Reach the light?
Shall the part within us God-like
Make us white?
Shall we shed around us beauty
All the way?
Yes! if we but do our duty
Day by day!

—WM. MARSH.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

II.—THE WORK OF DR. ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S.

If the questions of the nature of the universe and of man were mere academic matters between two schools of enthusiasts, it might well be left to them. But as has already been shown, the choice between them leads to very opposite maxims of conduct, profoundly affecting the lives of whole communities. The one leads logically and inevitably to infidelity, the other to co-operation.

The typical exponent of the view that mind is superior and directs matter, that the central cause of evolution is psychic, that evolution is purposeful, that man is a spiritual being destined individually to survive the body, is Dr. Alfred Russel Wallace.

He received the Order of Merit, was honoured by the universities with the D.O.L. and the LL.D., and was a fellow of the Royal Society, but far too little popular honour and recognition has been given to this co-discoverer with Darwin of Natural Selection. Not only did he forego rivalry, recognising Darwin's collection of biological facts as superior even to his own large data accumulated through many years of travel and exploration, but he abore to claim the priority that his own researches had given him to in 1855 because he found that Darwin's (unpublished) sketch of the evolutionary theory dated from 1842.

The sketch of his lifework given in the Encyclopædia Britannica says:—

"He visited Sumatra, Java, Borneo, Celebes, the Moluccas, Timor, New Guinea, and the Aru and Ke Islands.

He discovered that the Malay Archipelago is divided into a western group of islands, which in their biological affinities are Oriental, and an eastern, which is Australian. The Oriental Borneo and Bali are respectively divided from Celebes and Lombok by a narrow belt of land known as 'Wallace's Line,' on the opposite sides of which the indigenous mammalia are as widely divergent as any two parts of the world. Wallace became convinced of the truth of evolution, and originated the theory of natural selection during these travails.

In February, 1855, staying at Sarawak, in Borneo, wrote an essay on 'The Law that has Regulated the Production of New Species' (Ann. & Mag. Nat. Hist.,

1855, page 184). He states the law as follows: 'Every species has come into existence coincident in time and space with a pre-existing closely allied species.' He justly claims that such a law connected and explained a vast number of independent facts. It was in fact, a cautious statement of a belief in Evolution, and for three years from the time he wrote the essay he tells us that 'the question how changes of species could have been brought about was rarely out of my mind.' Finally, in February, 1858, when he was lying muffled in blankets, in the cold fit of a severe attack of intermittent fever at Ternate, in the Moluccas, he began to think of Malthus' 'Essay on Population,' and, to use his own words, 'there suddenly flashed on my mind the idea of the survival of the fittest.' The theory was thought out during the rest of the ague fit, drafted the same evening, written out in full in the two succeeding evenings, and sent to Darwin by the next post. Darwin in England at once recognised his own theory in the MS. essay sent by the young and almost unknown naturalist in the tropics, then a stranger to him. 'I never saw a more striking coincidence,' he wrote to Lyell on the very day, the 18th of June, when he received the paper: 'If Wallace had my MS. sketch written out in 1842, he could not have made a better short abstract.' Even his terms now stand as heads of my chapters.'

"Under the advice of Sir Charles Lyell and Sir Joseph Hooker, the essay was read, together with an abstract of Darwin's own views, as a joint paper at the Linnean Society on the 1st of July, 1858. The title of Wallace's section was 'On the Tendency of Varieties to Depart Indefinitely from the Original Type.' The 'struggle for Existence,' the rate of multiplication of animals, and the dependence of their average numbers upon food supply are very clearly demonstrated, and the following conclusion was reached: 'Those that prolong their existence can only be the most perfect in health and vigour; . . . The weakest and least perfectly organised must always succumb.'

But it is not on this perspicacity that his chief reputation will rest, but on his arguments for the necessity of admitting directing Mind as the dominating factor in evolution.

These arguments may be seen at length in his "World of Life" (1910), in which he has summarised and completed "half-a-century of thought and work on the Darwinian theory of evolution." In this book, which deserves to be read, and will yet come to be read, with as much attention as "The Origin of Species," for it is the fore-runner of a modification of Darwinism which is now coming to be admitted, he says not one word of rivalry which a smaller mind would have made prominent. He accepts the evolutionary theory as Darwin's, and contents himself with showing that he could not agree with his renowned contemporary on the solitary point that man's highest spiritual qualities could have been developed by natural selection.

With the fine discrimination of an honest mind, he refuses to attribute to Darwin himself any of the subsequent extensions of Darwinism to social life, and confines himself to purely scientific reasons for the inference of continuously acting Mind.

In the first place he shows that Haeckel's statements put forward as "facts," that the material universe is infinite, that it and the Ether fill infinite space, and that both are "alive," are pure assumptions which certainly cannot be known."

Haeckel expressly states that there is no spirit-world at all; that if life exists in other worlds it must be material physical life; and that, as all worlds move in cycles of development, maturity, and destruction, all life must be

through the same phases—that this has gone on from all eternity past, and will go on for all eternity to come.

Wallace expresses his surprise that this eternal succession of futile cycles of chance development and certain extinction should be preferred to any other as an interpretation of nature, especially to such as recognise mind as superior to matter, which see in the development of the human intellect the promise of a future life, and have, moreover, in our own day found a large mass of evidence justifying that belief. He says, quoting from Weismann, that the causes and mechanism whereby it comes about that the infinitely varied materials of which organisms are built up "are always in the right place, and develop into cells at the right time" are never touched upon in the various theories of heredity that have been put forward, and least of all in that of Haeckel, who comes before us with what he claims to be a solution of the Riddle of the Universe.

Wallace agrees with Huxley and John Hunter that "life is the cause and not the consequence of organisation," and therefore can only be conceived as indissolubly connected with spirit and with thought, and with the intelligent cause of the directive energy everywhere manifested in the growth of living things.

I pass over the chapters in which he declares his full acceptance of the Darwinian theory based on (a) Heredity, (b) Variation, and (c) the enormous fertility of vegetable and animal forms; this latter giving an immense field of action to the ever-present Variability which produces great differences in height, proportions and expressions even in human beings. This part of the subject is altogether too large for the brief sketch here given of Wallace's work. But he demonstrates that the geological record shows an interdependence of various forms of life constituting a valid argument for the operation of a mind directing the general course of evolution as well as the production of each organic form.

For instance, the young of almost all small birds are fed on insects or their larvae. Incredible numbers of insects are required to supply this bird-life; a pair of blue tits are observed to bring about 2,000 grubs each day to their brood. Swallows feed their nestlings every few minutes through the sixteen hours of light on a summer's day, besides the vast numbers of insects that they require for themselves. The annual migration of birds to the arctic tundra is mainly for the enormous supply of insect life there to be found during the long days of the Arctic summer. The chapter on bird-migration is one of vivid description and extreme interest.

He infers that this parallelism of development between bird and insect indicates that birds, in the full and varied perfection in which we now find them, are dependent on a correspondingly widespread development of insects adapted to feed on all kinds of vegetable food and animal refuse, affording sustenance to the various kinds of birds that have become specialised to capture and feed on them.

Examining the whole geologic record, he starts with the consensus of geologists that the very oldest fossiliferous strata only carry us back to about the middle of the period during which life has existed on the earth.

[To BE CONTINUED.]

STRAY THOUGHTS.—As one, on a hot day, after weary trudging up the mountain paths, finds a broad sheltering canopy of leaves with the breezes blowing and the rippling song of the rushing brook, so it feels to the doubting soul when the light of spiritual perception from Astraland illuminates his being. Let us cleave closely in these days of dissolution ere the rebuilding. "Nature is deity externalised." "That just as the body takes up the fact of the bruised lung into its own consciousness, lifting it thereby from the submerged, unrealised state, and just as our human consciousness can be caught up again as a part of the earth's, so in turn the planet's own vast personality is included in the collective consciousness of the entire Universe—all steps and stages of advance to that final and august consciousness, of which they are fragments, projections, manifestations in Time—God." — ALGERNON BLACKWOOD.

Spiritualism versus Flesh Eating

Henry J. Baylis.

"The Infinite is centred in every point of space, time and spirit, Whether great or small, within or without sense or motion."

LET US, as it were, analyse the two potent forces in my subject. Fundamentally they at once strike definition as meaning "good" and "evil." They are decidedly in opposition one to another; they co-operate, neither can they even exist together.

The first subject is diametrically opposed to the other in thought and action, divided by a wide gulf or separated in ideals as far as north is from south; separated from all that is cruel and undesirable. For its very essence is love, its ethical attributes include gentleness, compassion, the ever-leaning to higher thought, and the power of uplifting of humanity. In fact, Spiritualism claims in communion with the angels and with God.

The second subject is part and parcel of cruelty, horror, passion, suffering, the shedding of blood and the necessitating the existence of evil-smelling, grisly slaughter-houses, and consequently causing demoralisation of mankind—nay, in its sordid, wake even unto women and children. I have seen curly-headed little tots playing in slaughter-house yards.

All kindly, humanitarian, spiritually disposed persons would find "truth" against these houses of horrors if they would but give the matter right thinking and endeavour to eschew the produce from them. Places where the stench of animals, the shout of men, the appalling sights, are fit for ordinary man to see, are surely not fit for man to patronise and uphold. We could never hope to find these places; for God is where love and mercy reign supreme. These places He would abhor and detest for their repulsiveness, so far removed are they from the spirit.

But really we have no need to be reminded of the facts, for a voice from the "within" tells us that we Spiritualists should be practical examples to all sects, communities, because nothing appertaining to our principles could agree or countenance anything to do with cruelty, pain or degradation in any form to any living thing.

The watchwords of "the Spiritualists" are "Seek knowledge; seek ye progress" for the enlightenment, alleviation of suffering and the ultimate emancipation of all God's people and sentient creatures.

Several adherents whom I know tell me that if they were to partake of a flesh and blood diet they would consider that their true Spiritualism would cease to be. It is a perfectly logical decision. They are gentle, kindly souls who soar to the highest chord with the Infinite, to be sure—nay, knowing well—that "God is Love" and we are here as His agents to care for and protect all lowly creatures, and not to cause them pain or misery by feeding upon their poor slain bodies; and in this practical way to reclaim and uplift mankind from the odious, unwholesome work of the shambles.

Slaying for food was inaugurated by our ignorant, passionate, ignorant forefathers in the dim ages of the past, and we have selfishly kept this going to please our palates and wants, but not our needs. We can all live well and sustain our bodies in any age and in any condition of life, whether it be professional or manual work, on many sweet, clean and nourishing foods that mother Nature has so bountifully given us. Eminent authorities, doctored food reform specialists, bear ample testimony to this. The fleshless diet spells no cant, but a great and true revelation for all life. Morals and diet are closely associated, and the attributes of Vegetarianism embrace all that which is desirable.

I believe it was Bernard Shaw who said that when he died the spirits of dead animals would accompany his body to the graveside; for he had not caused them to die in this world; nor had he partaken of their flesh. In his searching, logical and symbolical essay, "A Railway Station," makes mention of one who "passes away." He arrives, as it were, at the destination of his journey.

has brought his trunk with him, but when opening, sad of finding that it contained his clothing and requisites use as of yore, in their place are his life's deeds. In going over them there did not seem to be much against and he felt somewhat relieved and hopeful as to the order's decision. But as time wore on, in the examination the Recorder asked for the porcelain sheet to be put there, to his dismay—for he quickly grasped the sheet—he sees and hears bleating sheep and lambs, cocks, cows and moaning calves, fowls of the air of all descriptions, trail after trail pass by, and as they do so reproachful and sad glances towards him. Then a man speaks out for the whole assembly, saying, "This man nearly seventy years has fed upon our bodies, causing sorrow, suffering, misery, bloodshed and death. Was worth it?" This accusation was greeted with one long of approval from all the animal-kind. The soliloquiser that he felt his chance had gone, his hopes fled, it was high—he collapsed.

This allegorical picture of poor defenceless creatures sing justice from their God is not without significant meaning. If we claim justice for ourselves, is it not reasonable if we are to be rational and logical to grant God's lower and sensitive creatures the same right?

The great power of love and compassion to all beings all sentient creatures will help us over the restless sea life, and when the night has gone and the morning breaketh, will gently surge us along the silvery way to the universe into the peaceful Beyond.

"Fill the soul with that glorious feeling of peace, joy, life which only the presence of gentleness, kindness and love in the spirit can give."

A Remarkable Seance with Miss Bessinet.

ON the invitation of the Glasgow Association of Spiritualists the undersigned attended a seance with Miss Bessinet September 16th, 1921. We all had a fairly varied experience of all phases of phenomena except materialisation and to witness the latter was our special objective. Manifestations which occurred thereat convinced us and the shadow of a doubt as to the reality of life beyond death, and we were perfectly satisfied as to their genuineness as the following relation of our experiences will show, to which those who travelled from Ireland append signatures.

The seance included Mr. James Duncan (Edinburgh), and Mrs. A. M. Duncan (Aberdeen), Mr. James Skelton, Mr. W. Gillmour and Mr. John Nugent (all of Belfast), Mr. Berry (Newcastle, co. Down), Miss Reid (Edinburgh), Blackley, Mr. J. B. McIndoe (Glasgow), Mrs. McKenzie (London), and Miss Bessinet—twelve in all.

When the lights were turned off manifestations commenced at once. Lights moved quickly all round the room, a tambourine, which had a spot of luminous paint to guide us to follow its peregrinations, was lifted, and in various measure kept time with the gramophone, which was playing in a corner of the room. The manipulations of the tambourine were marvellous, for not only did it keep perfect time, but it rolled round over our hands, which were placed on the table, and also touched us on various parts of our bodies.

Our heads, faces and hands were stroked, patted and used by spirit hands, which felt soft and moderately warm, and when Mr. Gillmour expressed admiration at the performance of the tambourine after it had fallen to the table, it was immediately taken up and gently laid in both his hands. A beautiful voice was next heard singing to the accompaniment of the gramophone, followed by a tenor voice which sang "I Know that My Redeemer liveth" from "The Messiah," the perfect rendering of which was magnificent.

The chief control then signified his intention of tying the medium, who was in trance, and for this purpose two coils of rope were lifted from the table, and in total darkness the medium was quickly and securely roped to the armchair, waist, wrists and ankles. Mr. James Duncan, who

sat on her right, had his left hand lifted and tied at the wrist to that of the medium's right hand, and while this was proceeding Mr. Duncan informed the sitters of what was happening. On a signal being given the light was switched on, and all saw that Miss Bessinet had been securely bound to the chair. The ropes had been passed four times round her waist and through the back rails of the chair, from thence through the bottom rails, tying the ankles to the chair legs. The wrists were tied from a coil of rope extending from the waist, tying to the arm rests, and so securely was she tied that neither her arms nor legs could be moved. Mr. Skelton was invited by Mrs. McKenzie to examine the tying, which he did very carefully, and expressed himself satisfied.

The light was again switched off, and a handkerchief was taken from the table by spirit hands and very tightly tied round the mouth of the medium, gagging her completely. The light was again turned on, and most of the sitters minutely examined the tying. Mr. Gillmour tried the knots, which were very tight, and with both hands tested the handkerchief knot at the nape of her neck, but could not move it. Practically all of this earlier phenomena, the stroking by spirit hands, the singing, and the tambourine playing took place when the medium was tied and gagged. When the light was again put out we heard the ropes being unfastened, and one coil was thrown across the table into Mr. Gillmour's lap. This concluded the first part, and Mrs. McKenzie intimated that materialisations would next be tried, and asked all to stand up round the table.

This we did, and almost immediately a small face, very white, well-defined and beautifully moulded, appeared to the lady sitting on Col. Berry's right. Similarly faces came to the other sitters in turn, each person being gently pulled forward a little by a spirit hand. The spirit manifesting seemed to raise a veil with the left hand, and the light which made the face visible appeared to be concealed in the left raised hand.

At first the faces appeared with eyes closed, but in deference to requests, appeared again with eyes open, and in the case of one of the signatories the spirit form appeared three times to him. It was a most impressive experience, and while the appearances were not more than three to four seconds' duration, their repetition gave time for critical observation, and swept away any possible reservations regarding this phase of phenomena, which might at any time have been entertained. There were some 20 to 30 materialisations, and by the aid of the spirit light which illuminated the forms, we were able to observe the ectoplasm with which they were built up. After sitting down each rose as the trumpet touched their hands, and, putting it to their ears, were spoken to by spirit friends, the while each face and head was caressed by invisible hands.

In the earlier phase, and while the medium was tied, Mrs. McKenzie, by request, had her hands held by Mr. Nugent, while the records of the gramophone were changed repeatedly, and the instrument played by the spirit operators, the gramophone being between the tied medium and Mrs. McKenzie, and it was impossible for any of the sitters to move from their positions, as the centre table was a large one, and, with the chairs, completely filled the small apartment. Two incidents which showed the humour of those operating from the other side may be mentioned. One occurred with a pair of glasses belonging to Mrs. A. Duncan. They were lifted and placed on Mr. Duncan's nose, which fact he announced, and on a remark by Mr. Gillmour, he immediately had the glasses placed in his right hand, which he felt with the spirit fingers holding them. They were then restored to the owner by the same agency.

Another was during the materialisations, when a face of a young man came to Mr. Nugent and was recognised promptly, and on Mr. Skelton requesting an appearance from the same spirit, he had his tie playfully pulled out, was patted on the shoulder, and the face was then revealed. On a request by Mr. Gillmour the same spirit friend showed himself and patted his head and hand. This spirit is one we have often conversed with in circle in Belfast. A spirit child called Pansy sang a quaint American song called "Micky," and with the sitters, by request, sang

"Blowing Bubbles," the voice moving right round the circle.

It was altogether a remarkable seance of two hours' duration, and when towards the close the room was getting warm, a spirit fanned each face. We had also examples of direct writing, the messages so written being placed in the hands of the sitters so favoured. We are thoroughly convinced of the spiritual operations, and shall ever remember the touch of those vanished hands and the sounds of the voice that was still, all of which made us realise the nearness of those on the other side of life to cheer, to help, and to convince us of their continued existence, interest and love, although the valley of death temporarily separates us.

To the Glasgow Association, and especially to Mr. J. B. McIndoe, we tender our sincere thanks for giving us the opportunity of witnessing such wonderful manifestations through the mediumship of Miss Bessinet.

(Signed) J. W. GILLMOUR.

J. NUGENT.

R. G. BERRY.

JAS. P. SKELTON, Hon. Sec.

Belfast Association of Spiritualists.

COMMENTS BY COL. B. FROM NOTES TAKEN AT THE SITTING.

The features of the seance were the meteoric nature of the lights and their frequency, the whistling and the movements and playing of the tambourine in the hands of the Spanish dancer. The latter was wonderful. By the movements of the tambourine you could almost see her dance, and both sound and movement indicated a grace and proficiency greater than has been given to the average traveller in Spanish countries to witness.

A light, exclusive of the opal of luminous paint on the tambourine, and about the position of the dancer's head, often moved in consort with it, and at the end we got a fleeting glimpse of Leonore. First, as she danced, she was outlined in grey, and one could see her tripping over the large table. Then she faced us and for one brief moment materialised—head, shoulders and arm holding the tambourine fully, the remainder sketched in luminous grey, showing a graceful courtesy. We were frequently touched by the tambourine and trumpet.

On one occasion the tambourine swept round the circle, stopping to play on the back of each sitter's hands. On two occasions, at the termination of a dance, it was laid down on my hands with quite a rattle, and Mr. G. tells me it was also placed in his hands when he expressed approval.

The whistling was splendid, and our attention was drawn to the fact that there was no pause for breath. The whistler came on four separate occasions. The singing, too, was very good. In all, twelve voices sang: two sang a duet, one voice sang "Come Back to Erin" and "Bubbles"; a voice called Dan sang "A Perfect Day"; Pansy, though 100 years old, sang in her child's voice, and a beautiful male voice sang "Open the Gates of the Temple" and "I Know that My Redeemer Liveth."

Lights shot about like meteors. My notes record 18 appearances of lights, and there were many others not visible to me and not recorded. Strong cold winds swept round the circle on four occasions. My notes record that I was touched seven times, and in the early part of the sitting, before the special appearances for individuals, nine faces appeared. Viewed from one side, only a sudden light, like a flame, appeared in the darkness, and as quickly faded, but seen from in front, one got a momentary glance of a face in the light. Both these faces and the materialisations of friends were white, as if carved out of marble, and about half to three-quarters size. Many were recognised, but somehow I was not satisfied with mine, but the subsequent message in the direct voice was veridical.

When the medium was tied up I was permitted to examine the fastenings in a red light. The waist was tied to the back of the chair and knotted, then the loose ends tied the medium's two hands and one of one of the sitters to the chair arms. All the knots were figure of eight knots, not grannys, and the loose ends ended up in two half-hitches.

THEY conquer who believe they can.—DRYDEN.

A Remarkable Trumpet Manifestation

ON December 19th, 1921, I received a visit from young men from Leeds, who informed me that for weeks in succession a Rev. Joseph Wild, of Exlane, Ossett, had manifested through the trumpet at private seance, and earnestly requested them to Mr. Alfred Kitson to attend, as he desired to talk to of the good old days when Spiritualism was not so popular as it is to-day.

The young men did not know me, being new to Spiritualism, but promised the spirit to try and find me deliver his message. This they did.

I was doubtful of the identity of the manifesting spirit as the only person I had known bearing the name was a local preacher in the Primitive Methodist body, the Rev. Joseph Wild, as my father had been. But as he had given them names of various places in the area of Ossett, I promised to attend their next circle, to be held on December 21st, and if it was the same.

This I did, and received a cordial welcome by the members, who were all strangers to me. The sitting room was specially rented for the purpose, and was not attached to any private residence. There were chairs but no table. Two trumpets—a small and a large one—were placed with their bell ends on the floor, and by each side was a full-sized auto-harp.

After the opening of the seance one of the trumpets was carried round the circle and tapped the sitters in a way of greeting. Then, as the power increased, various members were greeted through the trumpet, which was lifted on a level with the faces of the sitters.

The spirit who had requested my attendance soon in evidence, and occupied a great part of the time, trying to prove his identity. He referred to incidents of my youthful days, and the struggles the pioneers had to put forth. Biblical passages and also portions of old hymns were quoted by way of reminders.

In answer to my question as to what he did for a livelihood, he replied that he used to hawk buttons, laces, etc., and also blacklead and blacking, and this made the latter. This was quite true. He also told me of the names of the various villages he used to visit and preach. These were correct. He gave me the full names of his wife, sons and daughters. He informed me that his youngest son, Harry, had lost one eye. He said his daughter Martha had married a man called Kershaw, and his daughter Anne had married a man called Heald. He also told me where his son Harry and two daughters lived. I did not know he had any daughters, but receiving no definite information concerning the members of his family I decided to make enquiries and report results.

In an interview with his son Harry (whom I had known in my boyhood) on December 28th, I saw that he had lost his right eye. I learned that he lived in a one-roomed house in Cale-street, Ossett, and that they called his sisters Martha Kershaw and Anne Heald. All this corroborated the spirit's statement.

Such evidential communications through the trumpet are worthy of being recorded. The spirit fully justified his boast that he would prove to me to be the person he professed to be, and he most certainly did.

I may add that the auto-harp was lifted from the floor and carried round the circle, its strings being twanged to indicate its motion round the room for the first time in my long career of over 50 years. Cause, I saw spirit lights at three different times.

Let me say that none of the sitters were known to me. Also, the manifesting spirit has been in spirit life for 15 years; nor during that time had I had any communication from or about him. Neither had I seen him for fifteen years previous to his transition; and only of two of his children (sons) on the night of the seance.

ALFRED KITSON,
Adviser to the British Spiritualists' Lyceum

A TRUTHFUL man requires no memorandum of his memory as to what he said; he knows the truth, and can say nothing else.

A Psychic Photograph Without a Sitter.



THE photograph reproduced above is one of that somewhat uncommon type in which extras appear on the plate alongside articles pinned on a screen and photographed. It was obtained some months ago by the Glasgow Association for one of their members, Mrs. Drysdale, who gave them the articles shown: a sailor's sea book; a coloured handkerchief, and a cigarette case. These were sent to Mr. Vearncombe, who pinned them on the screen, and took three exposures, one being that reproduced.

The centre face was at once recognised by Mrs. Drysdale as her son, Alex., who passed out during the war. The left-hand one she recognised as a cousin who died some twelve years ago, the photo being very similar to the only other one in existence, in which he appears in a group of fellow workmen.

The right-hand face was not recognised until the other day, recognition being got by a somewhat peculiar chain of events. Mrs. Drysdale, when visiting Falkirk, showed the print to her sister, who kept it to show to Mr. Stoddart, of the Falkirk Association, who showed it, amongst others, to a lady who identified the right-hand face as that of a nephew killed in the war, whose parents were living in Glasgow. This information was given to Mrs. Drysdale, who found to her surprise that the lad's parents, who also at once identified the photograph, were actually living in the same building as herself.

Are We Born in Sin?

MR. H. T. WHORLOW, in his article on "Satan and the Origin and Nature of Sin," makes the statement in a recent issue of *THE TWO WORLDS* that "it is equally certain that man is not 'born in sin' if that means that he is born a sinner." His definition of sin is incontrovertible, and his whole position tenable. But surely it is equally obvious that a child is born with inherited traits acquired from its ancestry which produce that waywardness or contrariety which we call sin. We are born with a bias which tends to deflection from our true orbits, to take the way of the least resistance, to be eccentric or declinatory. The selfish, unruly, wilful child "sins" according to its parent's judgment very early. It perpetrates conscious infraction of the rules or requirements of its parents; it becomes a law unto itself, and with advancing age and consciousness of offence, it persists in its wrong doing. The Mosaic formula "that the sins of the father shall be visited upon the children" is strictly true, and was not based upon the doctrine of the Fall.

It is also equally obvious that the whole question of the genesis of the human species should be studied, and the present careless, haphazard method of procreation should be made to give place to a more ordered and more sacred method.

The function of parentage should be regarded as a sacred trust, or a conscious co-operation with the Creator in the replenishment of the earth. First, there should be established a proper system of mating couples according to the law of affinity; secondly, there should be an observance of due times and seasons in the procreation, so that the progeny should be born under benign influences.

Spiritual co-operation can be invited, and the whole process become a work of love and reverence, and not the mere gratification of sexual impulse as it is now.

Can parentage result in good progeny if inebriation be the condition of one or both of the parties, or if any of the grosser qualities of the human nature be present? Our children are often replicas of ourselves, and it is a sore source of trouble with us when we recognise the traits we have transmitted, and we have to admit that we have made a scourge to whip our own backs.—W. CARLOS.

Book Review.

"THE PROCESS OF MAN'S BECOMING." By Quaestor Vitae. Svo., cloth, 250 pp. 8s. Duckworth & Co.

A new book entitled "The Process of Man's Becoming," by Quaestor Vitae, with a preface by Mr. David Gow, Editor of "Light," will be welcomed by all serious and thoughtful students of psychic science and philosophy.

It is a truly remarkable book, based on communications from inner states of being, explaining the meaning and purpose of human life, and solving some of the greatest problems that have engaged the attention of thoughtful minds of all ages. We are informed whence we came, why we came, how we came, and whither we are going.

This book meets the spiritual needs of the new age which is dawning upon humanity, and to the vast majority of people it will come as a veritable revelation.

Revelations imply revelators, and these are claimed as the inspirers of a new system of thought which is in accord with the most advanced, intellectual, scientific and spiritual conditions of the present age, and which undoubtedly far transcends any previous teachings.

The reasoning appears to be logical and harmonious, and will inevitably bring about a rapid advance in the mental and spiritual enfranchisement of humanity at large. The writer shows that the so-called death of the physical body is, to the ego, neither termination nor catastrophe, but simply a shifting scene in life's drama. We gather from these teachings that reincarnation is a fallacy, embodiment in spiritual states a fact. Original sin and the consequent fall of man is shown to be a misconception. We also gather that the man who has the eyes to see may behold the angel in himself, and himself in the angel, for what the man is the angel will be, and what the angel is the man has been; in other words, there are no angels except those who were once embodied forms of life on this or some other physical earth.

Involution, evolution, development, dissolution, transformation, and a host of other equally important subjects are all dealt with in a way that is bound to attract the attention and arouse the interest of all searchers after pure truth throughout the civilised world. The book will inaugurate a new era of thoughts.

SIR ARTHUR CONAN DOYLE expects to sail for America on April 1st, and will deliver at least a dozen lectures in the United States. He is sure of a hearty reception from our American colleagues, and we are sure that he will strengthen their hands by his clear utterances. We wish him a safe journey, a fighting campaign, and a speedy return.

SMITHERS was a consistent chap, and this idea of "getting-before-you-give" had become a habit with him. One Sunday Smithers went down cellar to feed the furnace. He decided to dicker with it just as he dickered with the boss, so he opened the door, got a shovel of coal, and said to the furnace, "Now, you give me some heat, then I'll give you this coal." The door dub froze to death. He didn't know that the first law of nature requires that you give before you get. Seeds must be planted before the harvest.

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FRIDAY, JANUARY 13th, 1922.

Are You Living in the Past?

THE threatened prosecution of a learned English clergyman for heresy, and the recent prosecution of a noted iconoclast for blasphemy, brings us with a bump against the fetters imposed by the past upon the present generation. In the practical world, in the realm of art and science and industry, man is continuously harking back to history for purposes of comparison and reference, but such reference is chiefly useful in enabling us to effect improvements not only on the past, but on the present. If men read Shakespeare and Chaucer, it is not in order to rigidly imitate the early English which they used, for the English language has gone far ahead in the centuries since they ceased to write. Rather do we admire the men who endeavour to express thought pictures, because, with less facilities than we enjoy, they put together works which endure.

In the realm of religion, too many are still bound by the iron hand. The position of the modern Spiritualist, however, is that revelation is continuous throughout all time, that in fact "God is the same yesterday, to-day, and forever." Sir Arthur Conan Doyle elicited warm cheers from a large audience when he expressed the truth, "God cares as truly for you and I as he did for Peter, Paul and Lazarus, and this Britain of ours is as holy a land as Palestine."

If this be so, then we are in no sense dependent upon the dim and distant past for truth, inspiration, revelation, or salvation. Comparisons are sometimes made between the sacred writings of the past and the spiritual revelations of to-day, but the comparison is a little unfair. Time has filtered the products of the past, so that only the best have survived—the bulk has passed into the limbo of forgotten things.

The Rev. B. F. Austin tells us, for instance, that at the Council of Nice which settled the Canon of the New Testament about 50 Gospels were submitted, and only four accepted—that of Luke getting in by one vote only.

Those of us who have read some of the Apocalyptic New Testament are quite convinced that a good choice was made, for some of the rejected scripts such as the Infancy of Jesus are quite as bald and silly as the most puerile of to-day's automatic scripts. The point is made clearer by a remark we once heard in a municipal art gallery. An art critic, inspecting the canvases on exhibition, was heard to remark, "There's one good thing which can be said about most modern paintings, and that is that in a few years the colours will fade, and they will get burly." Only the best survives. It is, nevertheless, true that if the present ceased to produce its quota, there would be nothing to survive.

New schools of art, new methods of industrial production, new classes of literature are continuously arriving, and in a very few years the bulk disappears, the best remains. It is, however, quite true, we think, that the

discriminating eye is able to sift the chaff from the wheat. The bulk of the furniture of a century or more ago has fallen to pieces, but the products of Chippendale and Adam remain, for these were craftsmen who towered above their contemporaries.

Quite another matter is it, however, when we are pledged to ancient patterns—ancient beliefs—without power to alter them, and if we understand Spiritualism aright it is a protest against the attempt to shorten the hand of God by the pretence that the fulness of His revelation has been received by man, and that no further instalment can ever be received. The universe is consistent with itself, whatever may appear to be conflicting in its details, and it is no more likely that man has received an infallible revelation in religion than in farming or science or commerce or navigation. The men of the past did the best with that which was theirs. Well-meaning folk may prate to us if they will of the "good old times." Surveying the privileges and difficulties of to-day, we are glad we did not live centuries ago.

In the legal world our statue laws need continuous revision to bring them into conformity with modern life and usages. In the ecclesiastical world the creeds of any church should be reconsidered and revised in the light of modern research, for any creed which violates the sacred convictions and conscience of a safe and honest man cannot be well based or solidly grounded.

There is a growing tendency amongst the masses of these islands to live their lives in accordance with a standard based on personal experience, quite independent of what organised religion may define or determine. Men are ceasing—the bulk have ceased—to regard the churches as laying down a real and practical standard of conduct. Even marriage tends to become a purely civil contract, and we believe thirty per cent. at least of the children born are never baptised. We would not argue that they are any the better or worse for the fact; we simply allude to it as evidence of the fact that the established forms of religion do not appeal to the bulk of the people, and we make bold to say that this is because the forms of religion as such, however suitable they may have been to the times and peoples for which and by whom they were laid down, do not win the sanction or even claim the respect of thinking men.

We are not living in the first or the fifth century—we are living to-day, and the present has problems which could not have been solved because they could not be seen fifteen centuries ago. The failure of the religious systems of to-day lies in the fact that they are too often fettered and held by the dead hand of a dead past. Can we wonder at the growth of Spiritualism? Here is a system which contacts one with those who have sampled the aftermath of earthly life, and the unfailing testimony of the dwellers beyond death's threshold is that their happiness or misery, exaltation or degradation, is dependent not upon the creed they professed or the form of worship they indulged in, but upon the quality of their earthly lives and the degree of character they developed. In such communion many thousands have found a present-day guide to conduct, a present-day stimulus to creative effort, an inspiration to do, an aid to mental and spiritual development which the inert and crystallised forms of the past cannot and does not provide.

"God is not dumb—that He should speak no more."

We have respect for the hoary past, and regard for its ancient teachers, but God did not die or cease to interest Himself in humanity 2,000 years ago, and His revelation is as truly mine and yours as it was Paul's or Peter's.

MR. HORACE LEAF definitely sails for his Australian tour on Feb. 1st, and takes with him the good wishes of all the Spiritualists of this country. Mr. Leaf begins his campaign at Perth, West Australia, and will visit Melbourne, Sydney, Brisbane, and several of the smaller cities of the Commonwealth, afterwards crossing to New Zealand. It is further hoped that South Africa will be touched on the homeward journey. The tour will probably extend to the end of October or later, but Mr. Leaf hopes to be back in England to fulfil his engagements in 1923. May success attend his efforts, and the experience gained add to his usefulness on his return.

CURRENT TOPICS.

right." RUMOUR hath it that our esteemed London contemporary, "Light," has been taken over by a well-known firm of publishers of high repute. Whilst we would have preferred to see Spiritualistic publications under the complete direction of Spiritualistic organisations, we are pleased to know that the editorial control will be in the same efficient hands hitherto. "Light" has a long and honourable record, we trust the change will add to its usefulness and enhance popularity.

Heresy in the Church. ANCIENT ecclesiastical laws which have not been invoked since the days of the reformation may possibly be called into operation to try an accusation of heresy. Just an Oxford clergyman, the Rev. H. D. A. Major, principal of Ripon Hall, Oxford. Mr. Major, in the course of a controversy with Canon Peter Green, of Manchester, set in the "Church Times" as follows: "At the resurrection the soul sheds its physical integument forever." In other words, the resurrection from the dead is not a resumption of the physical body. The Rev. C. E. Douglas, of St. George's Vicarage, Camberwell, has seized upon this sentence, re-formulated a charge against Rev. Major of "publishing doctrine which is contrary to the teachings of the creeds as set forth in the Prayer Book, and contrary to the teaching of Holy Scripture," and also of "importing into the Christian religion the teaching of an Eastern Mystic—Buddha."

Doctrine of Resurrection on the Dead. THE question arose over a discussion concerning the resurrection of Christ, Canon Green arguing that such resurrection differed in its nature from that which awaits us all. Mr. Major appears to hold the view that the resurrection of Christ may be different in degree, but not in kind, from the resurrection of human souls. The question may be interesting from the theological, historical and academic standpoint, so dear to the heart of the clergy, but Mr. Douglas (who is the publisher of the "Faith Press") finds in the words of Mr. Major denial of the doctrine of the "resurrection of the body" as laid down in the creeds.

Fact or Fiction? IT is interesting to note that if the case goes forward, the one thing which will not matter is **WHAT IS THE TRUTH CONCERNING THE RESURRECTION.** The only question arising is, what is implied or stated in the creeds of the Church? and we think the question allows no room for doubt. The Church is definitely pledged by its XXXIX Articles and its creeds to the postulate that the physical body will rise from the grave at the general resurrection at the last day. Against this view many of the trenchant writings of Paul could of course be quoted, and from the Bible itself a good case could be made in contradiction of the dogmas of the Church.

Usual Forms. SUCH cases as these are generally tried by the Court of Bishops, with power of appeal to the Court of Arches, a court presided over by one of the leading judges. However, Mr. Major holds no brief, so it is improbable that recourse will be had to the ecclesiastical courts. Instead, procedure may be taken by the old method of "procedure inquisition," whereby the Bishop appoints an "inquisition of priests" to hear the case. There is power of appeal to the provincial synod (province of Canterbury), and a further right of appeal to the "General Council of the Church," which formerly embraced all the bishops and all the established churches, but which is now non-existent.

Light of the Doctrine. MR. DOUGLAS claims that he has brought this charge because "he views with dismay the loose thinking which has crept into modern teaching, and he wants the Church to get back to rigidity of doctrine." Mr. Major, on the other hand, claims that "the resurrection is a spiritual and not a physical happening," and he is quite prepared to defend

this position. The whole question appears to us to be one of whether the Church is definitely determined to bind itself forever to the interpretations of principles which were laid down centuries ago, or whether, on the other hand, the church believes that added light upon abstruse spiritual problems has been obtained in the last 1,500 years.

The Physical Resurrection is a Fallacy!

IT is a question which Spiritualists have definitely settled for themselves, and not by meditation or abstract reasoning, but by hard fact and experiment. There can, we think, be no question that at death man lays aside his physical body **FOREVER.** Many, if not most, of the enlightened and well-informed clergy of to-day have ceased to believe in a physical resurrection. Chemistry and biology, as well as psychical research, leave little doubt upon the point.

Can a Clergyman be Honest?

HERE, then, is the crux of the whole question. Since the large proportion of the clergy have ceased to believe in the resurrection of the physical body, and since this doctrine is a rigid and definite part of the church creed—since, further, every clergyman vows on his ordination to be faithful to the creeds and articles of his church, insistence on the literal interpretation of such creeds by the church authorities forces most of the clergy to become hypocrites. Of all men on this earth who should be saved from the indignity of hypocrisy, the clergyman should be the first, and any system which drives him to it stands self-condemned.

The Way Out. THE one thing which a self-respecting church could be expected to do, and should have done long ago, is to apply itself to a drastic and careful revision of its creeds and articles of belief in the light of modern research and revelation. The revision of the Scriptures was long delayed, but our "revised version" has clarified much that was obscure. It is time that the Book of Common Prayer, the XXXIX Articles and the Creeds were subjected to similar revision, and we think it would be no loss if the Athanasian Creed were entirely abandoned.

A New Book by Camille Flammarion.

WE hear that Messrs. Fisher Unwin will shortly publish a new work entitled "Death and its Mystery," by the eminent French astronomer, M. Camille Flammarion, in which this student of the psychic problem sums up his matured convictions. He tells us that "a persevering study of this great problem leads us to think to-day that the mystery of death is less obscure and less sombre than has been generally supposed, and that it can be illuminated by real and experimental rays that did not exist half a century ago." The book will receive a warm welcome, since M. Flammarion has devoted many years of his valuable life to a study of the question which some journalists can dogmatise about after a week or two of superficial scratching.

A Spiritualist Society for Anglicans.

REV. CHAS. TWEEDALE informs us that the "Society of Communion," which he has been largely instrumental in forming, is included in the list of Established Church organisations. Its aim is to band together members of the Church of England who are interested in psychic research. Such a Society should find a useful field of work in broadening and deepening the views of churchmen concerning the "communion of souls." Some confusion has been created by the fact that its circulars have been issued from 5, Queen Square, W.C.1., the address of the London Spiritualist Alliance, and are signed by amongst others Mr. H. W. Ergholm, the business manager of "Light." It is perhaps unfortunate that such a society has created the impression that the circulars are officially issued by the L.S.A., which we are assured is not the case.

I FIND that I cannot think out a divine truth. It grows within me just as plants grow: first the germ, then the additions.

REPORTS OF SOCIETARY WORK

1.—**Ordinary Reports**, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—**Prospective Announcements**, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—**Special Reports**, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—**IMPORTANT.** No Special or Ordinary Reports on Sundays will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the *Platform Guide*.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

HORDEN,

ON Sunday, Jan. 1st, the members and friends of the Society were entertained by Mr. and Mrs. Thackra at their residence. An excellent repast was provided, followed by a programme to suit the occasion. The spirit of harmony that prevailed undoubtedly further cemented those present to the great Cause, and the mutual appreciation of givers and receivers augurs well for the strenuous efforts required for a successful future.

JARROW-ON-TYNE.

ON Monday, Dec. 26th, we held our annual Lyceumists' Christmas treat. At 4 o'clock the children sat down to an excellent tea. After the adult members and friends had partaken of tea, various games were enjoyed by the children. The conductor wishes to thank Mrs. Lamb for the two tubs full of toys which she presented to the Lyceum, each Lyceumist and friend receiving one. Christmas carols were sung by D. Lamb, E. James, D. McLeod, M. Stephenson. Recitations by J. Shepherd and A. Wake. At closing time we sung the closing Salute, each one on leaving receiving an orange. Many thanks are due to those who helped to make it an enjoyable time.

On Jan. 5th a musical evening was given by the Lyceumists and Lyceum choir. Mrs. Overton, conductor, presided in the chair. The choir opened the evening by singing "Arise! Shine!" Solos by Misses G. Havelock, R. Riches, K. Potts, M. Potts, Mrs. Lamb, Mrs. C. Smith, Violin solos by J. Lamb; ballad by W. Harrison; recitation by Miss J. Bigley, P. Potts, L. Lambell, M. Richardson, E. Walton, J. Shepherd, A. Wake, E. James, D. Lamb. A beautiful dance was given by D. McLeod, M. Stephenson, D. Lamb and C. James. We had a good and appreciative audience. Mr. Hardwick had charge of the singing. Mr. G. Riches was the organist. The collection was taken for the building fund. Many thanks are due to the Lyceumists for an enjoyable evening. We closed with the singing of the National Anthem.

MEETINGS HELD ON SUNDAY, JANUARY 8th, 1921.

BARRY, Atlantic Hall. — Mr. A. Stark gave an address on "What shall we do to be saved?" followed by clairvoyant descriptions.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Wilkinson, of Millom, conducted the services, giving addresses and clairvoyance. Mr. Fowler presided.

BRISTOL, Dighton Hall. — Morning and evening services conducted by Mrs. Brake. Miss Yates presided and gave clairvoyance.

United. — Mrs. Imison conducted the services. The address in the evening was by the President, Mr. Taylor.

BRISTOL, Clifton. — Miss Mary Mills gave address and clairvoyance.

CHELTENHAM. — Mr. H. E. Loe, of Birmingham, gave an address to a large audience, and also gave clairvoyance. This Society is making good progress.

HIRST. — Mr. W. Wingate, of Hirst, gave an address, followed by clairvoyance by Mr. S. Shears.

LONDON. — Brixton: Mr. G. Prior gave an address on "Enlargement."

Clapham: Mrs. Clempson gave an address on "Destiny," followed by clairvoyance.

Little Ilford: Mr. G. R. Symons gave an address on "The New Year" to a good audience.

London Spiritual Mission: Mr. E. Meads spoke on "The progress of life." Rev. G. Ward gave an address on "The Free Churches and Spiritualism."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. Smith gave an address on "Spiritualism," and the choir rendered the anthem, "How Lovely are the Messengers."

S.L.S.M.: Morning, circle. Evening, Mrs. M. E. Orlowski gave an address followed by clairvoyance.

LOUGHBOROUGH. — Through sudden illness of planned speaker, members conducted the services.

MALYNCOURT, RASOLVEN, GLAM.— Mr. G. Evans, of Merthyr, conducted the meetings successfully, his subject being "All I know is that once I was blind, and now I see." There were ten descriptions all recognised.

PETERBOROUGH. — Addresses and questions answered by Mr. T. W. Ella, of London. Mr. Bull presided.

PLYMOUTH, Stonehouse. — Meetings conducted by Mr. Loome. Solo entitled "The Children's Home," by Miss Marion Short. English concerto selection entitled "The Lost Chord" by Mr. H. Lee. Address by Mr. Merrifield. Clairvoyance by Mrs. Dennis, President.

PORTSMOUTH, Temple. — Miss V. Burton gave addresses at both services.

YORK, National. — Mrs. Gardiner gave addresses and clairvoyance.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

JAN. 15.—Circle for Members Only.
" 22.—MR. R. A. OWEN.
" 29.—Circle for Members Only.
FEB. 5.—MR. W. G. HIBBINS, at ARDWICK PICTURE PALACE.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JAN. 15TH, at 10-30, LYCEUM. At 3, 6-30, 8, MRS. TONGE.
MONDAY, at 3 and 8, MRS. SHARPLES.
WEDNESDAY, at 8, MR. WOOD.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 22ND, MRS. SHAKE-
SHAFT.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE,
KING'S THEATRE.

SUNDAY, JAN. 15TH, at 6-45 and 8-15,
MR. W. H. WOOD.
TUESDAY, at 8-15, MR. LOWE.
THURSDAY, at 8-15, MRS. RICHARDS.
OPEN CIRCLE on SATURDAY at 8.
Doors closed at 8-15.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JAN. 15TH, at 2-30, LYCEUM. At 6-30 and 8, MR. CHAMBERLAIN.
WEDNESDAY, at 3, MRS. VERITY.
THURSDAY, at 8, MRS. MORGAN.
SUNDAY, JAN. 22ND, MRS. SANDIFORD.
MONDAY, FEB. 13TH, at 7-30, ARTHUR CLAYTON.

SOCIETY ADVERTISEMENTS

Manchester Society of Spiritualists
38, MASKELL STREET, ARDWICK.

SUNDAY, JAN. 15TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE.
At 6-30 and 8-10, MR. W. EDWARD.
MONDAY, at 8, MRS. ELLEN.
WEDNESDAY, at 3 & 8, MRS. RICHARDSON.

Moston Spiritualist Lyceum Club
CO-OP. HALL, AMOS STREET.

SUNDAY, JAN. 15TH, at 6, LYCEUM. MR. POOLE.
SUNDAY, JAN. 22ND, at 6, LYCEUM OPEN SESSION.

Moss Side Progressive Lyceum Club,
66, RABY STREET.

President: Miss M. M. HARVEY.
Services every Sunday at 6.

SUNDAY, JAN. 22ND, at 6, MR. J. GARNER, "The Common Ground of Agreement between Spiritualists and Theosophists."

Discussion heartily invited.
All are welcome.

Hyde Spiritualist Church
CLARENCE STREET.

SPECIAL SERVICES.

will be held on

SATURDAY, JAN. 14TH, at 6, LYCEUM. SUNDAY, JANUARY 15TH. Afternoon at 2-45. Evening at 7-45.

MONDAY, JANUARY 16TH, Evening at 7-45.

Mr. R. DAVIES,

The WELL-KNOWN SPEAKER
CLAIRVOYANT.

Silver Collection.

Bristol Spiritualist Temple
47, OAKFIELD RD., CLIFTON.

SUNDAY, JAN. 15TH, at 6, MR. SAUNDERS. Clairvoyant.
" 22.—MRS. PENN.
TUESDAY, JAN. 22ND, MRS. MILLER.

Brighton Spiritualist Church
ATHENAEUM HALL, NORTH ST.
Affiliated to S.N.U.

SUNDAY, JAN. 15TH, at 11-15 a.m., MR. RONALD BRAILEY. LYCEUM at 3.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, MR. F. CURRIE.

Brighton Spiritualist Brothers
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES:
Sundays at 11-30 and 7, LYCEUM.
Mondays and Thursdays at 7, LYCEUM.
Tuesdays at 3, LYCEUM.
Healing meetings, First Wednesday every month at 3.

SUNDAY, JANUARY 15TH, MR. J. J. GOODWIN. Clairvoyant, MRS. ORLOWSKI.

SOCIETY ADVERTISEMENTS.

Gillingham Spiritualist Society,
BDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JAN. 15TH, at 7,
MRS. MARY CLEMPSON.
UNDAY, JAN. 22ND, Mrs. E. NEVILLE.
JAN. 29TH, Mr. H. BODDINGTON.

Clapham Spiritualist Church,
JOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

NDAY, JAN. 15TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MR. PULHAM, Address.
Clairvoyant: Mrs. PULHAM.

UNDAY, at 8, Meeting for Enquirers.
NDAY, JAN. 22ND, Mr. T. W. ELLA.

Church of the Spirit, Croydon,
REWOOD HALL, 96, HIGH STREET.

SUNDAY, JAN. 15TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. H. E. HUNT.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, JAN. 15TH, at 7,
MRS. GRADDON KENT.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, JAN. 15TH, at 6-30,
MR. BOLTON.
TUESDAY, Mr. AUSTIN.
WEDNESDAY, at 3, GUILD.
Lyceum every Sunday at 3.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

NDAY, JAN. 15TH, at 3, LYCEUM.
At 7, SERVICE.

THURSDAY, JAN. 19TH, at 3.
FRIDAY, JAN. 20TH, at 8.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

UNDAY, JAN. 15TH, at 11, SERVICE.
3, LYCEUM. At 6-30, MR. H. LEAF.
MONDAY, 7-30, Mrs. FAIRCLOUGH
SMITH.

EDNESDAY, at 7-30, MEMBERS' CIRCLE

London Central Spiritualist Society,
3, FURNIVAL STREET, HOLBORN.

lectures and Clairvoyance, Fridays,
at 7-30.

JAN. 13TH, MR. T. W. ELLA.
UNDAY, REV. DRAYTON THOMAS.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND
STRENE RD.

SUNDAY, JAN. 15TH, at 6-30,
MRS. E. NEVILLE.
UNDAY, Mrs. PODMORE.
UNDAY, JAN. 22ND, Miss V. BURTON.

North Finchley,
JOHN'S SPIRITUAL MISSION, WOOD-
GROVE (opposite Tram Depot).

SUNDAY, JAN. 15TH, at 7;
MISS VIOLET BURTON.
UNDAY at 8, Mrs. CLARE O. HADLEY

UNDAY, JAN. 22ND, Mrs. PODMORE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Brotherhood
Church,
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JAN. 15TH, at 11-15, CIRCLE.
At 3, LYCEUM.

At 7, MR. R. BODDINGTON,
President, London D.C., S.N.U.

SUNDAY, JAN. 22ND, Mr. G. R. SYMONS.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

Church of the Spirit, Camberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, JAN. 15TH, THIRTY-FIFTH
ANNIVERSARY.

At 11, MRS. BEAUREPAIRE.
At 6-30, ALD. D. J. DAVIS, J.P.

SUNDAY, JAN. 22ND, at 11,
DR. SULLIEMAN.

At 6-30, Mrs. BEAUREPAIRE.

WEDNESDAYS at 7-30.

East London Spiritualist Association.

NO. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, JAN. 15TH, at 7-30,
MR. MEAD.

SUNDAY, JAN. 22ND, MRS. LAWS.

Little Ilford Christian Spiritualist
Church,
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, JAN. 15TH, at 6-30,
REV. GEO. E. WARD.

MONDAY, at 3, MRS. JAMRACH.

WEDNESDAY, at 8, MR. T. W. ELLA.

SUNDAY, JAN. 22ND, Mrs. MAUNDER.

Lyceum every Sunday at 3.

TUESDAY, JAN. 24TH, Annual General
Meeting.

THURSDAY, JAN. 26TH, GRAND SOCIAL
AND DANCE to be held at the LIBRARY,
ROMFORD RD. Tickets 2s. each
(refreshments included).

MR. H. J. OSBORN'S SPECIAL
LECTURES.

SOUTH WALES TOUR.—Jan. 15th,
Newport; 16th, Cardiff; 17th, New-
port; 22nd and 23rd, Merthyr; 24th
and 25th, Abertillery.

Thursday, Jan. 26th, Grovedale;
27th, London Central.

FEBRUARY.—1st, Worthing; 5th,
Liverpool; 6th, Runcorn; 12th, Ches-
ter; 17th, Wimbledon; 20th, Maccles-
field; 23rd, Grovedale; 24th, Wimble-
don.

DATES AVAILABLE FOR LANCASHIRE
AND CHESHIRE.—February 7th to
16th, and 18th to 22nd.

Early enquiry is desirable.—Address,
H. J. OSBORN, 41, Cartwright Gardens,
London, W.C.1.

S. O. S.
SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST
CHURCH has been working in
Altrincham and District for 16 years,
during which time it has done its
utmost to spread the glorious light and
knowledge of Spiritualism into the
lives of its people. After many struggles
to maintain its existence; it is now faced
with the possibility of closing down
for want of a home in which to conduct
its work and worship. Can you help us?
We want to purchase an army
hut to establish a home of our own.
Every little makes the lot. Send P.O.
to T. H. YATES, Secretary, Oak
Cottage, Wellfield-lane, Timperley,
Altrincham. It's worth it.

Already acknowledged, £28 12s. 8d.
Mr. Blumenthal, 5s.; Mrs. Ackery (member),
£1; Mrs. Newall (member),
2s. 6d. Total, £30 0s. 2d.

THE CHAMBER OF CONSOLATION
AND THE HATOVE BENEDICTION.

A place to be quieted, cheered and
comforted for the sick in Body, Mind
and Soul. The depressed, the dis-
tressed, and those in despair; the
burdened, the troubled and the per-
plexed. Also for those who desire an
increase of vitality, enhancement of
life, and a great blessing.

Open on FRIDAYS from 3 to 9 p.m.

77, Blenheim Crescent, Notting Hill,
W.11. (Ring bell. I. Brozel).

Read the following books on Healthy
Body, Soul and World-Order:—

“The Ten Commandments of Health”
(for a HEALTHY BODY). Price 4d.,
post free.

“The Soul-Healing Psalter” (for a
HEALTHY SOUL). Price 2/2, post free.

“The Covenant of Goodness: a
Way of Life for the Great Recon-
struction” (for a HEALTHY WORLD-
ORDER). Price 1/1, post free.

The above three copies, 3/3, post free.

MR. I. BROZEL, 77, Blenheim Cres-
cent, Notting Hill, London W.11.

REMARKABLE CASE
OF A GIRL AT PUDSEY.

ARGUED GREAT INTEREST 14 YEARS AGO.

A girl lay dying in bed, given up by doc-
tors, by her parents, and by the minister
who came twice daily to pray with her,
thinking her end was approaching. To-day
she is alive and better in health than she
had ever been previously. An “Evening
News” reporter, who heard the story, with
his mind full of scepticism as to the authen-
ticity of “wonderful cures,” saw the young
lady in question—Miss Louisa Terry—and
her parents at her home at 19, Smalewell
Road, Pudsey.

There could be no question, from her
appearance, of Miss Terry's possession of
good health, and her own testimony and
that of her parents confirmed the fact that
a wonderful cure had been effected by some
agency. They had no hesitation in attribut-
ing it to “Vitadatio.” Miss Terry,
according to her statement, started taking
the medicine when she was too weak to lift
her arm in bed, and within a short period
she was able to get about and to attain a
measure of health she had not known for
many long years.

Mr. Thomas Henry Myton, of Swillington
Bridge, near Leeds, told our representative
that by the same remedy he was cured of
an abscess in the spine which had rendered
him a complete wreck, while a Leeds
business man stated that the medicine
cured him of hydatid tumours after twenty
years' suffering.

The above is a re-print from the “Yorkshire
Evening News” of June 19th, 1907, and the
girl who 14 years ago was on her deathbed is
now the wife of Mr. Corbett, 13, Newall Square,
Smalewell Road, Pudsey, and the mother of
five healthy children.

Mr. Thomas Henry Myton is alive and in
good health, and the same can be said of the
Leeds business man, Mr. A. W. Holgate, now
living at 26, Falsgrave Road, Scarborough.

Any of these three persons will be pleased to
answer enquiries concerning their cases and the
lasting benefit they have derived from taking
Vitadatio.

During the past 25 years thousands of other
hopeless and helpless invalids have been trans-
formed into healthy happy wage-earners by
taking

VITADATIO
THE GREAT HERBAL TONIC & BLOOD PURIFIER

Invaluable in all cases of
LIVER, KIDNEY, AND STOMACH TROUBLES,
NERVOUS COMPLAINTS.

BLOOD DISORDERS & INTERNAL AILMENTS

which if neglected frequently develop into
DANGEROUS DISEASES & GROWTHS
usually considered incurable without operation.

VITADATIO is sold by all chemists and
stores at 2/- 6/- per bottle, or direct from
VITADATIO LTD., 13, Park Square, Leeds
(Postage extra—one bottle 6d., two 9d., three 1/-).
Book of testimonials, post free on application.

Palimistry Simply Explained. With
numerous Diagrams. By James Ward.
Price 10/-d.

BOLTON SPIRITUALIST SOCIETIES.

Sir ARTHUR CONAN DOYLE, M.D., LL.D.

WILL DELIVER A LECTURE ON "THE DESTINY OF MAN" IN THE

ALBERT HALL, TOWN HALL, BOLTON, on WEDNESDAY, Jan. 18th, at 7.45.

HIS WORSHIP THE MAYOR (Councillor W. RUSSELL) will occupy the chair.

RESERVED SEATS, 3/- and 2/-. UNRESERVED SEATS, 1/-. Tickets to be obtained from Bolton Spiritualist Society and READS; Bookseller, Newport Street and Bradshawgate.

BIRMINGHAM SPIRITUALIST CHURCH.

In the BIRMINGHAM TOWN HALL, on FRIDAY, JANUARY 20th, 1922,

Sir ARTHUR CONAN DOYLE, M.D., LL.D.

WILL DELIVER A LECTURE, Entitled

"PROOFS OF IMMORTALITY."

Dealing with the Marvellous Results of recent Psychic Research.

Chairman: Mr. A. COOK. Doors open at 7.30. Lecture at 8.

At the conclusion Sir Arthur will throw a few Illustrative Pictures on the screen.

Tickets (free of tax); Galleries, 3s.; Great Gallery, 1s.; Floor, 2s.; Orchestra, 6d. Obtainable from Mrs. Annie Deakin, 287, Gillott Road, Edgbaston, Birmingham, or Messrs. Priestley & Son, Colmore Row, Birmingham.

ALL PROFITS DEVOTED TO CHARITABLE AND SPIRITUAL PURPOSES.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

WORTHINGTON. — Passed to the Higher Life on January 2nd, 1922, Thomas Worthington in his 27th year. Late secretary for Bolton, Bradford-st. Spiritualist Church; a Lyceumist for 22 years. The body was interred in the Tonge Cemetery, Mr. H. T. Batten officiating in the presence of a large company of friends. A faithful worker in the noble cause of Spiritualism, loved and respected by all who knew him.

IN MEMORIAM.

IN loving memory of my dear wife, who entered the Spirit World Jan. 14th, 1919. "Bound by ties more dear." In sweet remembrance of dear mother — WILL, HILDA and MAY RIDGWAY.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this heading if stamp to the value of 3d. be forwarded with the information.

BOLTON, BRADFORD-ST. SPIRITUALIST CHURCH. — Mrs. E. JOHNSON, 17, Collings-street, Halliwell, Bolton. HORDEN SPIRITUALIST SOCIETY. — MR. J. WINTER.

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday, at 7, for investigators. Developing Class started.

Mrs. COMLEY (Mayes) is forming classes for development on TUESDAY and THURSDAY afternoons at 3, and on MONDAY and WEDNESDAY evenings at 7.30. Fee 2/-. for thirteen weeks from date of joining. — Write first to 38, Louisville-road, Balham High-nd., S.W. 17. Open circle held here on Sunday evenings at 7 sharp.

Miscellaneous Advertisements.
(NOT DISPLAYED).

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc. 20 words, 1/6. Each additional line, 3d.

MRS. JENNIE WALKER's permanent address, 12, Oakley Square, London, N.W.1, where all letters for her should be addressed.

SPEAKERS OPEN DATES, Etc.

LIONEL WHITE, late of London, Lecturer and Clairvoyant, is open to accept dates for 1922 and 1923. — 6, Shrubbery-street, Kidderminster.

MR. JOE DICKINSON, the well-known Clairvoyant, of Halifax, very much regrets having to announce that owing to a serious breakdown in health he is compelled to cancel all bookings permanently. Will all Societies please note this announcement.

MR. ROBERT DAVIES, the well-known Psychic Sensitive, Inspirational Speaker, Clairvoyant, Clairsentient, is booking week-nights for Special Meetings and Drawing-room Seances. — Address all applications "Beech House," 83, Cleveland-nd., Crumpsall, Manchester.

WILL those Mediums who have booked dates with the Bolton, Bradford-st. Spiritualist Church for 1923 kindly inform Mrs. E. JOHNSON, 17, Collings-st., Halliwell, Bolton.

WANTED.

WANTED Nurse to help in Spiritual Healing Home and give supervision. Apply "B," Hulham House, Exmouth.

MEDIUM used to public work seeks Employment. Married, with family. Distance no object. Willing to go abroad. — Box "M," TWO WORLDS.

FOR SALE.

SUPERIOR POULTRY MEAL, 15s. per cwt. carriage paid. Cash with order. Sample sent free on application. LADIES and GENTS' BOOTS and SHOES (black only), from size 4 to 9, at 14s. 6d. per pair. Warranted all leather. NEW GREY BLANKETS, 80 by 50, 8s. 6d. per pair, postage paid. — ACKROYD, West Whirlaw Farm, Todmorden.

British Magnetic Healers' Association

The above Association will hold HOSPITAL SUNDAY

on SUNDAY, JANUARY 22ND, at BAKEWELL ST. SPIRITUALIST CHURCH VIADUCT ST., BESWICK.

Speaker, MR. WILLIAMS.

Clairvoyants, Misses NEWSON & Cragg.

Meetings: 3, 6.30 and 8 o'clock.

All are welcome. Come!

Whooping Cough

Very Severe Attacks Cured Completely by Veno's Lightning Cough Cure.

Mrs. York, 2, King Road, Rushden, Northants, says: "One of my little boys 'caught' whooping cough, and soon was very ill indeed. The attacks were extremely severe, and generally ended in vomiting. My husband suggested Veno's. He had taken it himself, and knew its value. So I got some for the child, and soon there was improvement. The attacks became less violent, and quickly he recovered. Since then Veno's has cured my other children of the same ailment."

Veno's Lightning Cough Cure is the world's supreme remedy for Coughs and Colds, Lung Troubles, Asthma, Bronchitis, Nasal Catarrh, Hoarseness, Difficult Breathing, and Influenza. — Specialy recommend for Whooping Cough and other Bronchial Troubles in children. Price is 3d. and 3s., the 3s. size being the more economical. Of Chemists and Medicine Vendors everywhere. Insist on having Veno's and refuse all substitutes.

A LARGE selection of Ladies' and Gentlemen's New and Misfit Wear, Apparel. Evening and Fancy Dress on hire. Back part spacious. Shop, let, Dressmaker, etc. — Mrs. SAVAGE, 60, 60a, and 141, Holloway-road, London.

LONDON DISTRICT COUNCIL OF SPIRITUALISTS' NATIONAL UNION, LTD.

Annual Conversazione and Dance at the Holborn Hall, Gray's Inn Road, Holborn, W.C.

On TUESDAY, JANUARY 17th, at 7 p.m.

M.C. - Mr. S. W. PITMAN.

TICKETS 1s. 6d. each, of all London Societies or from Mrs. E. M. ENSOR, 3, Beachcroft Avenue, Southall, Middlesex.

London District Council of the S.N.U., in co-operation with Tottenham Spiritualist Church,

will hold a

Propaganda Meeting at "The Chestnuts," 684, High Road, Tottenham, on Monday, Jan. 16.

To commence at 7.45 p.m.

SPEAKER, Mr. R. BODDINGTON.

CLAIRVOYANT, Mrs. MAUNDER.

THE QUARTERLY MEETING OF THE BRITISH MEDIUMS' UNION

WILL BE HELD AT

ALFORD CENTRAL SPIRITUAL CHURCH, West High Street, on SATURDAY, Jan. 21st.

Executive Council Meeting at 3. Members' Meeting at 4. Tea will be provided at 5.30.

PUBLIC MEETING at 7, when several Mediums will take part. Cordial invitation to all. F. W. BACON, Hon. Sec.

Simple Appliance Replaces Truss!

Adjustable to Any Size Person. Easy, Comfortable, Affording Instant Relief.

Made for Men, Women and Children

Sent on Trial to Prove It.

Read this Generous Offer.

For something over thirty years we have been curing rupture. It has been a great and useful work—and we are proud of our record.

We have something different in the way of a Rupture Appliance from anything you have ever had.

It makes no difference what you have used, it is not like this Appliance. Please remember that.

We have done away with all those things that you find annoying, irritating and uncomfortable in the truss you are now wearing.

We have produced an Appliance that holds the rupture securely, comfortably, and allows perfect freedom of every movement of the body. It has cured hundreds of people in all parts of the world.

It is light, yet strong—weighs only a few ounces, but it cannot shift or slip out of position, and is as easy to wear as a coat.



From a photograph of Mr. C. E. Brooks, inventor of the Appliance, who cured himself, and whose experience has since benefited thousands. If ruptured, write to-day.

We make it for you—to your measure—send it to you to try, and if for any reason it is not satisfactory you can send it back and your money will be refunded.

Do you know of any other firm or person in the United Kingdom making an article of this kind?

We can offer our Appliance to you on this basis because we know what it can do.

There is no uncertainty—no guesswork—about it at all.

You have the RIGHT to get rid of your truss.

Because you are ruptured at present, are you willing to stay ruptured?

Wouldn't it pay you to investigate if we say to you that we have something better—vastly better—than any common truss you have ever used?

If you have been wearing common trusses ever since you were ruptured—if you have been trying to get rid of your rupture by using salves, oils, or liniments—if you have been discouraged and disheartened; and led to believe that there is no help for you, or think that a cure is impossible—then write to us.

TEN REASONS WHY

You should send for the Brooks Rupture Appliance.

1. It is absolutely the only Appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air-cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads used in common trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. Our reputation for honesty and fair dealing is so thoroughly established by experience of over thirty years of dealing with the public, and the prices are so reasonable, the terms so fair, that there certainly should be no hesitancy in sending the free coupon.

A few letters from grateful patients

"Perfectly Cured."

Lane House, Llanbister, Nr. Penybont St., Radnor.

Dear Sir,—I write to tell you that the Appliance I received a year ago has perfectly cured my rupture, and I cannot praise it too highly. I am a gentleman and life seems different to what it did before. I shall recommend it to my friends. You can make use of my letter if needed.

EDWARD ROGERS.

"Cured after Months of Agony."

12, Ferndale Street, Grangetown, Cardiff.

Dear Sir,—I am pleased to state that, after having tried your Appliance, I can truthfully say that I have obtained great benefit, and that I am perfectly cured after many months of agony. I do not think there is another Appliance to equal it for comfort and fit, and also a sure cure. I can highly recommend it, and am thankful for it. If this testimonial is of any use I should be very pleased.

F. C. MOON.

"I feel Nothing of my Rupture."

16, Francis St., Clydach Vale, Rhondda Valley.

Dear Sir,—Your Appliance has done me a lot of good, and I shall be glad to recommend it to anyone suffering from the same complaint as myself. I have told nothing of my rupture since the day I put it on, and the Appliance is comfortable to wear.

C. EVANS.

Post the Coupon below after writing in your name and address. If in London call at our Consulting Rooms, 80, Chancery Lane, London, W.C. 2. Nurses for Ladies and Children.

Free Information Coupon.

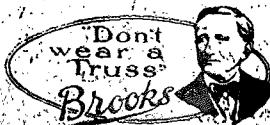
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